

# THE WATCHMAN



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Written for The Watchman.

## The Present.

We have sung of the *Past* in stories  
Of praise, of delight, and pain,  
And its great and good achievements  
Told over and over again.

We have dreamed of a glorious *Future*  
As fair as a heav'nly scene,  
Where truth, love, and justice reigning,  
Would bury all things unclean.

But how few have mentioned the *Present*—  
Too often in thoughtlessness, [ent,  
We have overlooked its value—  
Been blind to its blessedness.

We've prayed, our prayers are answer'd  
Fond hopes too are realized,  
We possess our long-sought treasures,  
Our dreams are materialized.

We have sown seed and the harvest  
Is ours in its golden wealth—  
From clouds we've stepped into sun-  
From suffering into health. [shine,

I will sing of the glorious *Present*  
Which joyfully now we face,  
Of the heav'n-descending blessings  
Which bright'n earth's darkest place.

I'm inspired by the rich out-pouring  
Of to-day's accomplishments,  
Of the *Now's* sincere endeavors,  
And its many wonderments.

The *Past* has performed its mission  
And taught us what we know,  
The *Future* lies dim before us,  
But the *Present* is aglow.

And we stand in the crowning glory,  
Of all that has been, the *Now*,  
Which bears futurity's outline,  
On its broad prophetic brow.

But our labor is mainly centered  
On the needs of the *Present* Age,  
To faithfully write our doings  
On Life's fully opened page.

The story our actions fashion,  
That our thoughts & words design,  
Our desires and efforts color,  
And our Godliness makes divine.

GENA SMITH FAIRFIELD.  
Rockland, Maine.

## Experiences.

Editor of The Watchman:—

Your short letter came duly to hand a few days ago. You wish me to relate some of my experience in spirit Phenomena.

Well, as I get some communication of some kind from the spirit world every day, I ought to furnish you with a long letter, full of the wonderful things that I have seen, heard, and felt.

Now, as none of these manifestations are positive proof, to any one but myself, of spirit communion, what good would it do to give it to the world to be sneered at, and, also, lay me liable to be called a lunatic by the Christian world?

The demonstrations prove to me that I live beyond the grave, and that I live just as natural a life over there, as I do here.

But, what does it prove to a person who is a bigot and a fanatic of the Christian type?

They exclaim at once, that it is from the devil, and what is more, they believe it, too.

Well, you see, I saw no devil in mine, I thank you, and so I attribute these manifestations to the proper source, *i. e.*, spirit power.

Well, to begin with, I sit in the dark, and all alone, with the doors locked and secure.

My father comes and leans on my right shoulder, my wife and two little boys sit on my right knee, and my old friends, the friends of my youth and boyhood days, cluster around me by the score.

And I am lunatic enough to know that they are there, for I see them, feel them, and hear their whispering voices as sweetly as tho' I stood upon the golden strand.

I take my pencil and paper in daylight, and sit down in my little room, and without going into a trance I can hear them talk plain enough to write pages of the size of this sheet, of what they tell me.

And even now, while trying to write, myself, my hand is partly guided by spirit power; and the voices of my wife and mother sound in my ears like the distant tones of an "Æolian Harp," and I am a happy lunatic.

I often open my eyes in the night while lying in bed, and, with a spiritual sight, see the forms and faces of the loved ones who have gone before.

I often sit with a medium here, who is the best of her class of mediums, and my children come and sit on my knee, and talk in audible voices, and I can feel their weight, and hear them talk.

Also, at the same time, my spirit wife often makes her presence known, when I ask her to kiss me, by a tingling sensation around my face.

And I am lunatic enough to believe that she does kiss me in spirit and in truth.

At the Vicksburg, Mich., Camp-meeting, in September last, I sat with the slate-writing medium, Charles Watkins, of Mich., and while I held the slates folded close together in my own hands, I, at one sitting, got answers to nine questions that I had asked my spirit guides and friends.

And then I held the slates without Mr. Watkins touching them, and the influence came upon me strong enough for me to get a slate full of writing independent of Mr. Watkins.

I sat in a circle with Henry B. Allen, at Vicksburg, and while a person on each side of him, held him, the most beautiful music that was ever heard, floated out from the instruments that lay on the floor behind him. I would say that the persons holding Mr. Allen were skeptics, and they declared that they held him well.

Peter T. Johnson, of Coldwater, Mich., will, under control, speak seven different Languages, and then explain all that he has said, in English, which is proof to me that his tongue is used by spirit power, while he knows nothing of Languages when not under spirit control.

Dark circles I do not like, or I would tell you something that I have seen and heard in them.

But, let me say one thing, that is, if I am a lunatic, then I have, as the record shows, about 15,000,000 or 20,000,000 of the inhabitants of these United States with me.

What a glorious big Lunatic Asylum will have to be built for us "over there"!

They cannot, nor will they ever undertake to build one for us here on

earth.

The Christians used to burn us, and destroy our mediums; and later on, they used to try to prove, in our Courts of Law, that we were crazy—but, even that is of no avail.

And I often, now-a-days, see a Judge on the Bench, who is a confirmed Spiritualist, and many of them, are publicly avowed Spiritualists.

And it is no uncommon thing, now-a-days, to hear a Minister of the Church of the Christian's living God, preaching such doctrines as we advocate, from the Christian pulpit, under control of a spirit power, all because half of his hearers are Spiritualists.

Is Spiritualism doing any good? Well, I should say so. It is Spiritualizing the Churches, the Bench, the Household, the Individual, and the Nation:

While "Old Theology," with all of its Hells and Demonology, and all of its Paganisms, stands a shivering out-cast, with but very few to own up that they ever believed in it at all.

For 2000 years, the Christians have, as they say, ruled the world: yet, none can deny but what all that is wrong in human affairs, to-day, is in condemnation of this very Religion. And every lock and bar and bolt, every House of Prostitution, every Whisky shop, every Jail, every State Prison, and every Gallows stands in utter condemnation, and a present proof of the failure of this boasted Church of the ever living God of the Christian.

Has Spiritualism done us any good?

Well, I can answer that it has done me lots of good: It has done away with, in me, the fear of death; it has banished from my mind, the horror of an endless hell; it has made the path of my declining years, a happy road to travel; and my Soul is at peace with the world; and I have the knowledge of a life beyond, and know for a certainty that I can return to the scenes of earth.

May the joys that I possess in this knowledge, and in this faith and belief, founded on this knowledge, be disseminated thro'out all the world of Mankind, and may it be a joy to them forever.

J. W. DENNIS.

Buffalo, N. Y.



## THE WATCHMAN.

Written for The Watchman.

### Doing And Being.

I have long been waiting for a channel free and broad enough to set forth certain ideas, facts, testimonies, and inferences gathered from the teachings of spirits and spirit seers or mediums, which seem to me to be of utmost importance to all fair-minded truth-seekers; and upon reading the Article—"Haven't we made a mistake?"—in THE WATCHMAN for September, I concluded that my opportunity had come.

That Article is so nearly in line with my subject, that I wish to quote a number of its positions, and comment thereon—not to condemn, tho' we may differ, but to introduce and illustrate my own, as opinions and objects are often made clearer by contrasts.

*Position First: "It requires no argument to show that the evils of earth spring from the clamorous, ungratified wants of man."*

Of a particular class of evils, this may be true; but what is more important for us to bear in mind, is, that the evils we carry from this, into the next Sphere of existence, and which cling to us with the greatest tenacity, here, or there, spring rather from *gratified* than from ungratified wants.

*Position Second: "These demands are largely the manifestations of the animal appetites, and when these appetites are dead, the wants must cease."*

True, but do they die when life withdraws from the physical body?

Some authorities (or claiming so to be) assert that they do; and others, that they do not.

As said process annihilates nothing but relationship between the shell and its owner, which authority is correct?

*Position Third: "Certain functions are for specific purposes. The desire for food is to sustain the physical organization; the reproductive functions are to perpetuate the species."*

*"The end of physical life, ends the exercise of these functions, they are not needed in spirit life."*

We believe this is true. But it does not necessarily follow that because the exercise of a function ceases with the cessation of material life, that the *desire* to exercise it ceases at the same time, unless the desire was limited in the material body, to the sole natural and legitimate use for which the function was created.

To illustrate: If the reproductive functions were used only when offspring was desired, and when, in the individual judgment, conditions made it proper that offspring should result, it might reasonably be supposed that when the season for physical propagation ceased, the desire to exercise the function would also cease, or be turned into other channels.

Experience teaches us in relation to appetite, when confined to its legitimate use of nourishing the body, that after the *needs* of the latter are supplied, desire or want is suspended, and mind and body are contented so far as food is concerned, until need arises for further supply.

We will suppose the reproductive function is conformable to the same Law, altho' the desire, therefor, does not express a constitutional necessity, as does the desire for food.

This is proved by the fact that many people have lived as healthy,

happy, peaceful, contented, useful lives, (and, probably, more so), who did not yield to its desires, as those who do.

Neither is the exercise of said function a necessary part of the process for developing the highest types of human character—for proof of which statement, it may be sufficient to cite the example of Jesus of Nazareth.

In this type, the military character is not included, as that belongs entirely to the animal plane, along with physical reproduction, and is done away with by the process of spiritual unfoldment.

Wants may be classified as natural and artificial, or, as necessary and unnecessary.

All artificial wants, having been acquired, may be regarded as unnecessary to personal well-being, and some natural wants also.

The desire for reproduction is an example of a natural want which can be restrained and converted into other forces, not only without incurring loss or harm, but with great gain and benefit to the individual and to Society, as has been frequently proved.

Therefore, those who have congenital defects, as muteness, blindness, imbecility, or, mental deficiency; also, all who are incurably diseased; and all slaves to tobacco, alcohol, or other dissipated habits, should abstain from exercising said function, because they have no kind of right to entail deformity and imbecility upon offspring, nor to hazard the risk of doing so.

I am more bold to declare this because I believe it expresses the candid judgment of nineteen-twentieth of all upright, conscientious, well-informed people who do not come within the category, and, also, of many who do.

Artificial wants, acquired by unnatural indulgence, become lusts, and are the most tyrannous and persistent of the whole crew.

When either of the aforementioned functions are exercised habitually for pleasure, perpetual want and endless discomfort and dissatisfaction are sure to result, as the almost universal experience of those who do so, attests.

How often creatures in human shape are enslaved by insatiable lusts! All manhood and self-respect destroyed, the will paralyzed and held captive in opposition to higher instincts, the protests of Reason and understanding, the demands of duty and citizenship, and the entreaties of friends; and, frequently, distress and ruin of fairest prospects are brought upon nearest kin and benefactors.

And there are numerous recruits in all grades from these extreme cases up to those who are just beginning to swerve from rectitude, enough to annually form an army of 100,000, according to Dr. Norman MacLeod, yearly destroyed in this Country by intoxicating liquors alone, aside from the 260,000 criminals made by rum, opium, and tobacco, to be supported by the States.—See THE WATCHMAN for August, 1886.

The entire traffic in tobacco and intoxicating liquors, and the production thereof, called an Industry, which consumes the immense tribute exacted thereby, according to N. Y. Beacon Light, amounting to \$1,200,000,000, in 1885, is based upon the unprofitable, unspiritual, irregular, and debasing, if not unnatural wants of appetite alone, and indicates, somewhat, the potency

of their sway, tho' utterly needless, and acknowledged most by their lowest slaves, to be an evil compensated only by increased suffering of evil, and the tightening of fetters galling to bear.

We think it obvious, that if human wants were limited to needs, this formidable array of desires, and of provision for their gratification would have no existence, here, or hereafter.

A far more harrowing picture would be presented by an exact portrayal of the gigantic evils which spring from gratifying the clamorous and needless wants which are generated and nourished by perverting to purposes of pleasure, the reproductive functions.

This propensity, which in all the higher, purer, and more virtuously self-controlled part of the human family is held subject to the dictates of their highest Wisdom, and to the decisions of the judgment in their rational understanding, requires to be hedged about in the masses of the people called civilized, by human enactments and penalties, to prevent it from overleaping all bounds of decency and self-respect, and the interests of Society, merely for gratification, and from sweeping away Moral Law entirely.

Neither the parents nor the children of one generation are wholly responsible for this state of affairs, but every one who knows, and voluntarily adds to, by countenancing such perversion, is responsible for so much as he adds, and for the increase thereof.

Their evils need not be rehearsed here, for their indications are everywhere apparent among men, and every human being is compelled to suffer more or less from their effects.

Then there are the passions of ambition, pride, envy, anger, revenge, jealousy, malice, cruelty—fruitful sources of many ills and causes of hellish torture—can these be said to spring from the wants of the body, or that they die with the body's decay?

Spiritualists need no proof but their own institutions, that desire or want is not a property of matter, but of life alone, i. e., of spirit, which is the life of all conscious being.

Whatever desire the will executes, stamps its own quality on the psychic organism, with a tendency to recur, which is called habit, and habit strengthens with every repetition, in proportion to the intensity of the action, until it may be truly said that evil habits which "begin in cobwebs, end in iron chains."

*"Habits are soon assumed, but when we strive to lay them off, 'tis being flayed alive."*

"The heart," as the center of life and seat of desire, "is the governing part; for the heart, the hand doth wait for."

*Position Fourth: "Spirits cannot change their opinions—beliefs of a sudden, any more than we can here."*

True, again.

Can they change long cherished desires and habits any more suddenly than they can opinions?

Which are most difficult to change here?

What is the verdict of experience and analogy?

If desires cherished for pleasure's sake, in defiance of rational ends and lawful uses, would cease, immediately, to be felt, because the means of grati-

fication was cut off, the toper might be reformed by depriving him of all drinks but pure water; and the tobacco user, by depriving him of his favorite weed. It would then be easy to renounce vile habits, for, upon removing temptation, unnatural cravings would cease.

*Position Fifth: "It is impossible to suppose that the demand for whisky, opium, etc., can be felt by a disembodied spirit. So, also, other forms of appetite."*

Spirits who have passed over, tell us that they do.

As wants do not inhere in the physical body, which is but inert matter when deprived of spirit, but in the life, and as nothing of life dies by withdrawal from the body into the Sphere of Causes, it stands to Reason that so long as that quality of life continues, these desires continue to be felt.

Swedenborg says that "Every man continues to live his own proper life after death."

Other testimonies will be adduced hereafter.

As all actions imprint their character on the psychic body, and are there retained for an unknown period, (certainly until purified by the judgment, which separates good from evil, truth from error, dross from pure metal), so that they can be read by Psychometry, Clairvoyance, and all ascended spirits, it would seem that the tendency to repeat certain conduct may remain impressed upon the vital principle of that body so much more enduring than the physical, awhile after the desire which formed the habit has been supplanted by higher motives.

The body is but the instrument in which desire operates thro' certain channels to effect results.

To radically change the character, a new class of desires must come into play and form new channels for operation, and the old antagonistic channels must be closed up.

*Position Sixth: "To suppose them enslaved to the appetite for whisky and tobacco, is to affirm that we carry with us the diseased physical conditions of earthly being."*

Spirits have affirmed that lengthy and exhausting diseases of the physical body, are so strongly impressed upon the spirit that it requires time for the impression to wear off.

Some years ago, a spirit related at the Boston Free Circle, that he went out of the body in a drunken fit, and that his friends told him that he lay in a state of insensibility for seven years, and, as a consequence, that time was a dead blank in his memory.

Some writers on the subject of evil, fail to discriminate between moral evil or evil of the will, and physical evil or evil of conditions and environment. Only the latter ceases with change of condition—it is external and falls away—the former is internal and difficult to remove, because it inheres in the life.

Spirits testify, and Reason shows nothing to the contrary, that evils and diseases of the body due entirely to outward causes, have no permanent ill effect upon the psychic body, but in so far as they have a disciplinary effect, they may be beneficial.

But evils and diseases arising from or perpetuated by perversity of will, are altogether different in quality and results. Such evils are of the life,



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which is the Architect and tenant of the spiritual home.

*Position Seventh:* "We have been educated in the doctrine that evil pertains to the spirit nature; and that man enters spirit life in the same condition he was while in the body."

These are both dogmas of the old Church, and both of them are false; or else, we have made a gross mistake in reference to the constitution of spirit."

Is not this where the mistake comes in?

Much confusion arises from being obliged to use the same term for a number of distinct ideas.

Thus, spirit is used:—

*First*—To signify the Divine, uncreated, unchangeable source of all intelligent, incorruptible life.

*Second*—For all its elementary emanations and grades of manifestation in different forms of being.

*Third*—For the elementary condition of unconscious and unintelligent matter, which Divine Intelligence uses for creative purposes, and thro' which it manifests.

*Fourth*—To express the nature or quality of actions, motives, and beings.

*Fifth*—For invisible organized intelligences, holding the other four in combination.

The Divine, incorruptible, unchangeable Spirit of Life, from which man receives moral consciousness, perception of the Infinite, and capacity for endless progress, we believe remains unchanged by material connection and environment.

But the spirit of matter organized by our natural birth, as the medium thro' which the life of man expresses itself and contacts with material nature, we believe changes gradually, as the controlling life changes, but not abruptly, by mere change of conditions.

Consequently, the psychic body enters spirit life in the same condition in which it was last before leaving the physical body.

But as the Poet says:—

"Of God above, or man below,  
What can we reason, but from what we know?"

Absolute knowledge, according to the theory of some, is limited to experience and observation. Whatever we would know beyond that, must be accepted upon faith or belief in testimony.

As all minds are not alike unfolded, as all are not alike progressed, as some are more unfolded in one line of thought and investigation, and others in another, and as there are as many different experiences as there are varieties of taste and of mental capacity: that is sometimes knowledge to one, which is only faith or belief to another, and to a third person utterly nil.

The proverb says:—

"Experience keeps a dear school,  
and fools will learn by no other."

It being the Wisdom of the wise who are able to learn by what others suffer, to listen to testimony, I propose, with the consent of the Editress, to furnish some testimonies in future Articles, for which this is designed to be introductory and explanatory.

A. G. HOLLISTER.  
Mount Lebanon, Col. Co., N. Y.

Written for The Watchman.

## Astrology.

The following Poem came to my notice some time ago, and pointing so strongly toward the subject, I feel like placing it before the reader right here.

Who the Author was, I do not know, but I think it was to be found in some of the copy books 50 or more years ago.

"John and Peter,  
And Robert and Paul,  
God in his Wisdom  
Created them all.

John was a Statesman,  
And Peter a slave,  
Robert a Preacher,  
And Paul was a knave,

Evil or good  
As the case might be,  
White, or colored,  
Or bond, or free,

John and Peter,  
And Robert and Paul,  
God in his Wisdom  
Created them all.

"Out of earth's elements  
Mingled with flame,  
Out of life's compound  
Of glory and shame,

Fashioned and shaped  
By no will of their own,  
And helplessly  
Into Life's History thrown.

Born by the Laws  
That compel men to be,  
Born to conditions  
They could not foresee:

John and Peter,  
And Robert and Paul,  
God in his Wisdom  
Created them all.

"John was the head  
And the heart of his State,  
Was trusted and honored,  
Was noble and great;

Peter was made  
'Neath Life's burdens to groan,  
And never once dreamed,  
That his Soul was his own;

Robert, great glory  
And honor received  
For zealously preaching  
What no one believed;

While Paul, of the pleasures  
Of sin took his fill,  
And gave up his life  
To the service of ill.

"It chanced that these men  
In their passing away  
From earth and its conflicts,  
All died the same day:

John was mourned thro' the  
Length and breadth of the land;  
Peter fell 'neath the lash  
Of a merciless hand;

Robert died with the praise  
Of the Lord on his tongue;  
While Paul was convicted  
Of murder and hung:

John and Peter,  
And Robert and Paul,  
The purpose of Life  
Was fulfilled in them all.

"Men said of the Statesman,  
'How noble and brave!'  
But of Peter,  
'Alas! he was only a slave!'

Of Robert, 'Tis well  
With his Soul—it is well,  
While Paul they consigned  
To the torments of hell.

Born by one Law  
Thro' all Nature the same,  
What made them differ?  
And who was to blame?"

John and Peter,  
And Robert and Paul,  
God in his mercy  
Created them all.

"Out in that region  
Of infinite light  
Where the Soul of the black man  
Is pure as the white;

Out where the spirit  
Thro' sorrow made wise,  
No longer resorts  
To deception and lies—

Out where the flesh  
Can no longer control  
The freedom and faith  
Of a God-given Soul,

Who shall determine  
What change may befall  
John and Peter,  
And Robert and Paul.

"John may in Wisdom  
And goodness increase,  
Peter rejoice  
In an infinite peace,

Robert may learn  
That the truths of the Lord  
Are more in the spirit  
And less in the word,

And Paul may be blessed  
With a holier birth  
Than the passions of man  
Had allowed him on earth:

John and Peter,  
And Robert and Paul,  
God in his Wisdom  
Will care for them all."

That is the true worship of God in Nature and Nature's great Laws—we were all made for a purpose, and that purpose we are now fulfilling.

"We are wrong to think," says Locke, that things contain those qualities that appear in them to us. Did we understand them right, we ought, perhaps, to look for them beyond the fixed stars. We see certain motions and operations in things about us, but know not whence the streams come that cause them. Perhaps things would, with us, put on a different face, did some great star or body incomprehensibly remote from us, alter, or cease to be."

But we have quoted enough—perhaps, too much, still, there are one or two instances from modern Authors which should be included:—

In Evan's Mental Medicine, pages 130-131, we find:—

"It was the theory of Mesmer who, tho' not the discoverer of Animal Magnetism, revived the practice of it, and was the means of calling the attention of the Scientific world to it, that the Magnetic Sleep was produced by a subtle fluid universally diffused thro' Space, being the medium of reciprocal influence between the Celestial bodies, the earth, and living beings.

"If this were true, and there can be little doubt that there is a basis of substantial fact in the hypothesis, it would account for the influence the heavenly bodies have ever been supposed to exert upon Mankind and their destiny."

At as late a day as this, you see, and yet we are told that Astrology is a relic of the Dark Ages, and should be laid away with Superstition and Witchcraft.

Again, in Peebles' "Immortality," pages 172-173:—

"The higher intelligences of other Planets have always exercised more or less influence upon your earth.

The Planets, themselves, are more potent in their effects upon your world than mortals generally imagine. When Astronomy and Judicial Astrology are better comprehended, the mysteries of life, birth, health, and intellectual development will be far better understood."

What more can be said—will you not try to see further?

Astrologers are but mortals and are liable to mistakes—they are in no ways infallible—but the wonder is that the Science has survived at all, being placed, generally, with the most contemptible charlatans.

Friends of truth, study Astrology, it may be you were fitted for that one thing—to develop new truths in the Science.

It will advance—it *must* advance, and finally take its rightful place.

Bear a hand and be one of the first to place another great truth up on its pedestal before the world.

The Poet says:—

"Fortune to all is sometimes kind,  
The lucky have whole days just when they choose—

The unlucky, hours, and those they lose."

D. S. CUSHING.

Astrologer.

South Hingham, Mass.

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Subscribers who receive their paper with this paragraph marked, will understand that their Subscription EXPIRED with the number of the paper corresponding with the number affixed here; and will please NOTIFY us immediately if they wish the paper DISCONTINUED.

If Subscribers pay in Advance, they are bound to give notice to the Publisher at the end of their time if they do not wish to continue taking the Paper; otherwise the Publisher is authorized to send it on, and the Subscriber will be responsible until an express notice, with payment of all arrears, is sent to the Publisher.—U. S. Newspaper Law.

We open our columns to the Public and invite correspondence; reserving the right to reject any communication that we deem improper to be issued in our columns. Under no consideration will anonymous letters be published; we require the name and address of the writer as a guaranty of good faith.

Persons sending money to our address, 1090 Central Park Ave., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.  
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Boston Star & Crescent Co.

Diagram showing the Location of "The Watchman" Office.



### Trains for Millard Ave.

Leave Union Depot at 7.30 : 10.50 a. m.  
1.30 : 3.20 : 4.30 : 5.15 : 5.45 : 6.20 : 7.30.  
10.00, and 11.30 p. m. Sunday at 8.30  
a. m., 1.05 : 6.20, and 9.45 p. m.

Leave Millard Ave. at 6.23 : 7.18 : 7.51  
8.19 : 9.23 and 10.28 a. m. 1.20 : 2.20 :  
4.24 : 7.03 and 10.20 p. m. Sunday at  
9.35 a. m. 2.05. and 6.15 p. m.

Our Columns are open to all for a free and liberal discussion on all matters of Reform. Avoid personalities.

All Contributors to THE WATCHMAN are individually responsible for Articles appearing over their Signature.—Ed.

All letters of inquiry addressed to the Editress of THE WATCHMAN, must be accompanied with return stamps, to ensure reply.

## EDITORIAL.

An Exchange says:—

*"To get clear down to the Animal Plane, eat Pork, chew Tobacco, and drink Whisky, if this don't do it, nothing will."*

We should call that getting below the Animal Plane, for the Animal, in its natural state, will not eat and drink these things: it is only in rare instances where dumb brutes have been taught by man to eat these things, that they will touch them. But it is the Human Animal that revels in eating pork, drinking liquors, and chewing noxious weeds.

Verily, man's perverted appetite carries him below the Animal Plane of Life.

We can often learn deep lessons of virtue, and purity of living, from the dumb Animals—such Animals as live true to the Laws of their nature, eating nothing but pure, fresh food—refusing that which is in the least tainted or unclean—Animals that violate none of the Laws of Sex-hood, but simply obey the demands of being.

Compare the lives and natural habits of such Animals as the Horse, the Cow, the Sheep, the Deer, and many others, as well as a multitude of smaller creatures—compare these with the habits, the customs, and the desires of the Human Race, and you will, thereby, find that the Human Being, in many cases, sinks far below the Animal Plane, both in habit of eating, and in relation to the Sexes.

When the passions of Human Beings are excessively indulged in, they become more degraded than those of the Brute Creation.

It is a noticeable feature in the study of Creation, that the Human Being is capable of rising far above, and also of falling far below the dumb Animals in point of habit, both in the care of their bodies, as to cleanliness, and in what they eat and drink, also in relation to the Sexes.

The dumb Animal will never pollute itself nor its mate; but the Human will sink below this standard, and not feeling satisfied at self-pollution, he will use every method within his power to inflict pollution upon others.

These facts are open to the student of Nature; they cause the mind to shudder at the possibilities of evil that the Human is capable of: while, again, the mind is led to rejoice in the possibilities of a higher, more refined, more spiritual and elevated growth of the Human Being.

The Human Being is of a dual nature—the spiritual and the carnal—and these two are at variance with each other, one continually acting upon the other: and when one gains the mastery over the other, it carries the Being either on to the spiritual unfoldment, awakening all the finer qualities of his or her nature; or else, the Being is carried down to the baser, or more than beastly side of Nature.

Our Civilized people call the Indians, "Savages," because they have habits and customs different from the Civilized customs—yet who can prove that they, as a Class, are morally more savage than many White People who come under the pale of Civilization?

The Indian is called "Savage," because of his wild and open manner of living; because of his various methods of torture; and his wild exploits on the war-path.

True, the Indians make wild and desperate encounters with their enemies; have fearful methods of torture—are, in some instances, treacherous and villainous: yet, as a native quality, they have the honor of being true to their word, especially those of earlier History.

Hatred and distrust of the White People have been handed down to the Indians from generation to generation in consequence of the treatment they received from

our earlier White settlers.

All of these traits of the Indian are magnified and called "Barbarous": while we never think to compare them with the treachery, and methods used by the Civilized People to torture and overcome each other.

As we recall the various implements of warfare—the ingenious methods employed by Civilized Nations to overcome and weaken the Military power of other Nations, and to torture their enemies: we are forced to believe, that, of the two Classes of Human Beings, those called "Civilized," in their methods of warfare, and in their dealings with each other, are more cruel, more treacherous, more black-hearted than the Indians.

There is that method of cheating, deceiving, and trickery carried on by Civilized people, which, in its effects, is like a vampire taking the life from its victim.

We refer to what is mildly termed "tricks in trade," whereby one deceives the other, thro' and by the meanest of deeds and misrepresentations.

Then there is another form of "trick in trade," that of adulteration, whereby nearly everything we get in the food line, and in Medicine, is adulterated and made impure, so that the blood of the consumer is poisoned.

This method of dealing with the rights of the people is nothing less than a heinous crime, and the perpetrators are moral murderers, altho' it is done in such a manner as to be quite imperceptible to the masses.

There are other and worse methods of moral sinfulness that the Civilized people are addicted to, and chief among them is the usage of the death and misery inflicting missiles of warfare—dynamite, for one, the bombshell, for another, and the grape and canister charge, and the chain-shot, along with a host of others.

The Indians have nothing to compare with these, yet they are called "Savages," and we are Civilized.

Then, too, there is another heinous crime that the Animals and the Indians are not guilty of, and that crime, is the killing of the human fetus, which is murder in the first degree.

The Indian and the Animal are far superior, in a moral sense of view, to many, yes, to a great majority of our, so-called, Civilized and Intellectual people.

This is rather severe, but it is a truth, and cannot be refuted. For there is a deplorable state of morals stalking at large, and concealed under the guise of Social and Governmental liberty.

The Civilized Race has had the benefits of Science, and every advantage that learning and culture can give, yet, as a Nation, as a Civilized Race, they are more at war among themselves, than are the Indians, who may well be called the more peaceful of the two; as the following may serve to attest.

### "The Indians Beat Washington, at Peace.

"Special to The Chicago Daily News.

"WASHINGTON, D. C., Dec. 26, 1885.—The Hon. Hiram Price, Commissioner of Indian Affairs, was evidently in a moralizing frame of mind when a reporter entered his Office one Morning. He had just finished reading the account of a murder in Georgetown last night. He observed:—

"There are 200,000 inhabitants in this City, which is the Capital of this great Nation, and the central point of its refinement and culture, and yet there is more drunkenness and crime here, than among the 250,000 Indians, who are Savages, and have never felt the elevating influence of our Modern Civilization."

This, like many other reports from the Indian Commissioners, proves that Civilization alone, is not a guar-antee of Race superiority.

That there is something at work like a deadly viper, undermining the effects of our glorious Civilization, is a potent fact: and just what that something is, has not, perhaps, been made obvious to the mind of each of our readers.

Many there are who have felt the effects of, and have



## THE WATCHMAN.

wrestled with, and are still wrestling with this deadly monster—for of such a form it takes.

It is a monster sapping at the well-spring of this otherwise intellectual and cultured Nation; and of all other associated Nations.

Its effects are like the spirit of a demon breathed out upon a Nation and its people from generation unto generation. This something, is

### INTOXICATION BY SPIRITUOUS LIQUORS.

It is appalling to behold the influence that the dram-shops, the wine and beer saloons, and the fashionable dining halls are exerting over our Civilized Race.

There is no occupation that pays, financially, half so well as the manufacture and sale of liquors—consequently, the Lager Beer shops of America are crowding out the bread stores: and the Breweries and Distilleries are robbing the Granaries—thus, increasing the demand for Breadstuff, and the cost thereof—is a consequence, the Bakers are induced to substitute adulterated Breadstuff, in the place of pure and wholesome, in order that they, too, may keep up with the times.

This monster, the LIQUOR TRAFFIC is the bane of this Civilized Nation—it is the hydra-headed monster stalking, at large, thro' every State, City, and Town, into every household that it can be brought—entailing misery, disease, and crime upon the preceding, the present, and the future offspring of the Human Family—firing the brain of its consumers with worse than brutal passions.

Every Brewery and Distillery in these United States that turns out liquor in the form of beverage, is a reproach upon each President and Congress of these United States, and upon the Governor and Legislature of each respective State wherein located.

And every Liquor Saloon in a City, or Township, is a reflection upon the Mayor and Authorities of that City, or Township.

And every participant in the Traffic of Liquors for the purpose of beverage, becomes, more or less, an accessory to crime—because all liquors as a beverage, are unwholesome and dangerous to the human system, and become agents for derangement of the body, hence, entailing misery and disease upon the consumers of liquors, to generations following.

The Government, by right, should control every Brewery and Distillery, and the disposition of all that is therein produced.

We recognize that alcohol and all pure liquors are a necessity in the preservation of specimens for Scientific studies; and also, medicinally, in some instances, to alleviate human suffering.

But as a beverage, and a necessity of the human diet, it is in violation of Nature's Laws—it is not beneficial, but is to the contrary, a waste and a hurtful article.

A slight quantity of liquor when taken into the human system, stimulates to sluggishness and laziness; while a larger and continued quantity stimulates to prostration, or, else, to extreme excitability, which, in turn, causes the destruction of the healthy corpuscles of the blood, and, in consequence thereof, disease, in varied forms, is the result.

Habitual liquor drinkers easily succumb to disease, and their offspring also, because their blood is in a diseased condition and is easily vaccinated by the contagion afloat.

We quote the following from the *Chicago Daily News* of October 26, 1886:—

#### "Alcohol, Crime, and Disease.

"Instructions have been issued by the French Government to the Prefects to report on the effects of drunkenness in inciting to crime.

"This action is taken on account of the increasing frequency with which lawyers set up the plea of 'Alcoholic dementia' in behalf of criminal clients.

"At the same time Gen. BOULANGER has ordered an inquiry as to the effect of Alcoholic drinks in reducing the stature of the French youth, or in debilitating them so as to impair their fitness for Military duty.

"In some respects the paternal feature in Government is not without its advantages. The stature and physique of American youth are, it is true, not such as to excite any apprehension in Secretary EXDICOTT'S mind. But that the volume of crime is enormously swollen by the use of Alcoholic liquors is beyond question, and the Medico-Legal Journal of New York hints that even Lager Beer is so grossly adulterated by certain unscrupulous Brewers as to be a prolific source not only of disease and physical degeneracy, but also of criminal conduct."

It seems that it has been left for the French Government to inquire into the effects of this monster evil—INTOXICATION. And we sincerely hope that the French Government will not stop until it has set the ball rolling even in the United States.

As the People of the noble Republic of France have done the People of the Republic of the United States of America an invaluable service, in the late construction and gift of the Goddess of Liberty Statue and Lighthouse which stands on Bedloe's Island, in New York Harbor, that the Gate of the great Metropolis of the United States of America may be suitably lighted:

So we hope that the French Republic will lead in the Van of a glorious Reform—joining hands with the American Republic in one grand TEMPERANCE and MORAL REFORM.—H. A. BERRY, *Editress*.

### New Music.

We have received from the Publishers, Facts Publishing Co., Boston, Mass., two sheets of new Music—one entitled: CAST THY BREAD UPON THE WATERS., the other entitled: WE SHALL KNOW AS WE ARE KNOWN. Both by Herbert Leslie. Price 20 cents each.

These beautiful and popular pieces would greatly add to a Musical Entertainment, either in the parlor, the reception, or the spiritual seance room.

We heartily recommend these two pieces to all music lovers, and especially to those requiring instrumental and vocal sheet music in the spiritual seance room.

These pieces can be obtained by addressing Facts Publishing Co., P. O. Drawer 5323, Boston, Mass.—H. A. BERRY, *Editress*.

### The Carrier Dove.

*The Carrier Dove* is one of the finest works of our Spiritual Literature. It is an honor to the Cause of Spiritualism. Each succeeding issue proves its usefulness and beauty more and more. Its name, alone, is significant of hope and blessing: while to many a hungry Soul, thirsting for spiritual truth, it "carries" untold love and consolation from a life beyond the grave. We extend to our contemporary, our support and encouragement to its Editress.—H. A. BERRY, *Editress of The Watchman*.

### A Tribute.

*Editress of The Watchman*:—It always gives me great pleasure, whenever I find a person who is honest, truthful, and mediumistic, to make that fact known.

There are so many charlatans disguised under the garb of mediums, that I think line should be drawn between the true and the false, and made public to the world so that they will not be humbugged into paying out their money, or listening to a rignarole of nonsense and lies.

In the July number of THE WATCHMAN, was a kindly notice of my effort to destroy, Intemperance, from the pen of Mrs. F. C. Wilder, Leonminster, Mass., and which I acknowledged by private letter.

In her reply, dated July 16, 1886, she described my traits of character—my peculiarities—as minutely and as truthfully as tho' she had known me all my life.

This lady lives, at least, 300 miles from me, and the precise reading of me—an utter stranger to her—was a great surprise.

I showed the letter to several long-time friends, and they unitedly said that it was as correct a statement as they could make.

Mrs. Wilder, I consider a very fine medium, and one that should be upheld and encouraged.

The great struggle of the hour is between Materialism on one hand, and Spiritualism on the other, with Christi-

anity claiming neutrality, but fighting and hating both.

Materialism claiming that it has had no authentic proof of a continued existence.

Spiritualism, just as firm in its claims, has, and can prove immortality of spirit, and will yet triumph and rule supreme, wherever the Sun shines on this earth.

This is no idle or false threat. It is no prophecy. It is simple truth.

If Materialists would seek the truth from truthful sources, and not from every cheap and disreputable source, they would get undisputable proofs of eternal life, whether they believed it, or not.

Let some of them consult our lady friend (to whom this notice is penned) and I am sure they would receive convincing proofs.

The lady has my very best wishes in the good work.

Cordially.

EMANUEL M. JONES.

Philadelphia, Pa.

Written for The Watchman.

### Autumn.

The Autumn winds have come again,  
The Summer days have gone,  
No more we'll pluck the wild-wood flowers,

Or hear the wild bird's song.  
The earth will soon be shrouded o'er  
With sheets of pure white snow,  
The verdure drop from off the trees,  
And cold North winds will blow.

The frosts will glisten on the panes,  
The ice hang at our door,  
Oh, may we all remember then,  
The friendless and the poor.  
Be kind to all who need our help,  
Whoever they may be,  
Bind up the wounds of broken hearts,  
With Love and Charity.

For sure the Autumn of our life  
Is drawing nearer by,  
And death's cold hand, like Winter's snow,  
On us must surely lie.  
Then let the harvest of our lives,  
Be rich in wealth and store,  
And fraught with many noble deeds  
Of kindness to the poor.  
But Spring will bloom again on earth  
When Winter winds are o'er:  
Our spirits, too, shall bloom again  
In Summer-land once more.

MRS. W. S. MOORE.

Stony Fork, Pa.

Send for H. A. BERRY'S MAGNETIZED PAPER for the cure of disease, and relief from pain.

Each sheet is especially Magnetized to supply the constitutional deficiencies of each individual purchaser. Full directions accompany each sheet.

Single sheet 15 cents. 7 sheets (1 per week) \$1.

Send lock of hair of the patient as a magnet.

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PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address

H. A. BERRY, Editress, 1090 Central Park Ave.,

Millard Postal Station, Chicago, Ill.

REMEMBER TO ADDRESS US at 1090 Central Park Ave. Millard Postal Station, Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

\$1.00 pays for The Watchman for 1 year.



## THE WATCHMAN.

### CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

### A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

#### Whence Intelligence?

We notice H. A. Bradbury's criticism on the "Source of Intelligence," as promulgated by Dr. Greer, and Mrs. Merrick. We are pleased and benefited by his reasonable treatment of the subject.

Dr. Greer affirms that there is no Intelligence, whatever, outside of a living, organic structure.

And we say that all Intelligence is outside of an organic structure, as much so as the air we breathe, and it fills all Space.

We inhale the air thro' the organic lungs to support the physical organism.

The aura surrounding the brain of man is produced from the individual microcosm, as the atmosphere of earth is produced by integration and disintegration effected by the Law of Positive and Negative Force.

We understand that Electricity and Magnetism are the Motor-powers of the Universe. And when an Electric ray from the Solar Orb, touches the Negative atmosphere, it produces light. Light and darkness correspond with Intelligence and Ignorance.

The Spiritual and Material Spheres correspond. And when a ray from the spiritual world of Intelligence touches the halo surrounding the brain of man, he thinks that this is the bread, of which, if a man eats (becomes inspired) he shall neither hunger nor die, but will think on forever.

Our experience in co-operating with invisible intelligences, has been wide and important to us.

We will use the words of Jesus, as recorded in his Biography, to illustrate the Science of the Soul of man. He says:—

I can do nothing of myself, the Father is with me, he is greater than I am, (as much greater as the Ocean is greater than a drop of water). I and my Father are one.

Mr. Bradbury claims that we remove Intelligence too much from organic structure.

Intelligence, defined, is, The pure Intellect; the capacity to understand; knowledge acquired by experience, research, study, observation or reflection.

We believe that all men think, but all men are not intelligent.

We receive knowledge from the co-operation of spirit influences, according to the capacity of our organic structure and development of brain.

We do not claim to know or do anything from the action of the brain alone.

The Swedenborgian expression is the same, to the effect, that we cannot think nor feel without a continual influx from the spirit world.

Mr. Bradbury says that this individual Intelligence did not create itself.

Very well, it is created by mental action.

Mental action is the meeting of the Positive and Negative Forces, (as we

have always explained our impression). is perfect Love—perfection in all that

An idea is a combination of constitutes Humanity.

Jesus said that you must be perfect even as your Father in heaven is perfect.

Yes, we use the plural, and mean just what we say, that the spirit world is composed of Spheres of Thought, as the atmosphere of earth is of atoms or living Matter—they correspond—the Spiritual is the real, and the Material is the result. The prototype of all that exists is in spirit, and when materialized, it becomes visible in this Mundane Sphere. The invisible elements are the propagation of all that exists.

Mr. Bradbury says that the aspiring genius is within, and the inspiring genius is without. He also says that there is a spirit in man, and the inspiration of the Almighty giveth him understanding.

And that there is also a special inspiration controlled by our departed friends and higher angels, which is ever operating with, and acting upon the children of men, to teach them the Laws of Life, aiding them in overcoming evil, and directing them to the true goal of happiness.

Here he enters the first-class car with us—but, what is the Almighty? is the question presented.

All life is a manifestation of Deity, and by inspiring thoughts, we learn the Laws of Life—its nature, varieties, and phenomena; by experience in suffering and enjoyment, by learning the difference between good and evil, we grow toward the light of Intelligence—for we liken this unto the earth moved upon by the rays of the Sun.

This earth is the lowest Sphere of man's existence.

There is a spiritual world united with this physical Sphere, and they act as two Magnets, the poles of one touching the earth, the other the spirit world.

All life runs in circles. This idea was illustrated on paper thro' the hand of an entranced medium.

When a Comet is thrown from the photosphere of the Sun, we are taught that it is a Magnet, and has a star and an appearance of two poles forming a fan or tail. The Electric ball is the life or Soul of the Magnet or Planet, and is fire, drawing material from the fields of Space, to clothe itself; and the Electric rays from the Sun touching the material, make it visible.

This, to our mind, seems reasonable. Man is a little Planet, a world in himself, and has a Soul.

The star of the Soul is from the spiritual orb of perfection. And this Soul draws from the spirit Sphere all that constitutes a human being, which is the propagation of all that exists.

The Soul always has a body to dwell in.

Paul declares that we have an earthly body and a spiritual body.

The emanations from the Soul form the mind or photosphere that surrounds the brain; and the spirit is the essence.

The Rose has a Soul, and its corolla is its beauty, and its fragrance is its essence.

We have no Encyclopedias, or books of reference on Scientific subjects, but we wish to prove to the readers that the ideas we express are produced by an outside influence, by an interposition from invisible intelli-

gences.

Dr. Adan Miller's lecture in the *Religio-Philosophical Journal* of July 25, 1885, gives the opinions and speculations of the most celebrated Astronomers and Scientists, on the construction and operation of our Solar System, and their decisions.

But, as he did not mention the ideas or truths concerning the Solar System that had been revealed to our mind, we published in THE WATCHMAN of October 1885, the revelations produced by the co-operation of an invisible intelligence with our mind.

The Sun, as revealed to our understanding, is composed of metals and minerals that establish batteries which generate Electricity (fire), therefore, there is no necessity for material fuel to sustain the photosphere surrounding the Sun.

Heat, light, and Electricity are one, but there is no Intelligence in Electricity, nor in Magnetism.

There was an Article in the *Religio-Philosophical Journal*, confirming the revelation of the light and heat of the Sun. The Author says that the Sun is not hot, nor light.

This assertion convinces us that the source from whence the intelligence is inspired, is far in advance of the Scientists mentioned in Dr. Adan Miller's lecture.

M. MERRICK.

An Appeal to the Readers.

We take the liberty to address a few lines to the readers of THE WATCHMAN, asking of them a favor.

In 1881, we published a Magazine, entitled *A Fountain of Light*, which has been bound in book-form containing 832 pages of clear, plain print that young and old can read with pleasure.

The key-note of the book, is the Golden Rule—Love to Humanity. Among the contents, is a New Year's Story which is worth the price of the book, the sentiments it contains, are true Principles of Life, the way we should live toward each other which would bring us nearer to the Kingdom of Happiness.

A History of a Life as is gathered from Biblical lore, is a new expression of the sentiments of the symbols of, as Theology says, the infallible book.

There are many Contributions from able writers; and "Diamond Dust" contains excellent axioms.

We have quite a number of these books on hand, and we wish to distribute them for the benefit of the readers, and also for the benefit and support of the one who edited them—Ida Merrill—it was her hand that was used by the invisible intelligences to express the beautiful truths the book contains.

She has a widowed mother and one poor sister—both are mediums whose minds are full of sympathy for the sufferings of others.

Ida is a fine medium, gentle and very sensitive.

She is now suffering from debility, and is under heavy expense for medical cure and treatment. Her family is in streightened circumstances, and need what help can be given them by way of selling these books.

And we hope enough benevolent people will notice this request, who will respond to our call.

We will copy an encomium on the



## THE WATCHMAN.

book, by a stranger, who said:—

"A *Fountain of Light*, in its book-form, is, truly, what it purports to be, 'a fountain of light,' and has its place in the great Progressive Movement.

"Its leading sentiment—benevolence—is plainly traced thro'out the whole book. And its teachings are suited to every condition of Humanity. For the most elevated lessons of instruction abound—the most degraded are reached by its abundant helpful teachings."

As Publisher of the Book—having a few hundred copies on hand—I offer them for sale at 66 cents (book 50 cents, postage 16 cents) per copy, the money to go to the aid of the Editress, Mrs. Ida Merrill Butler, of California. Address

Mrs. Minerva Merrick,  
Third and Chestnut Streets,  
Quincy, Illinois.

### Atmospheric Poisons.

A writer in THE WATCHMAN for October, takes the position that:—

"All the Epidemics in man and beast are created in living bodies, and in no other way."

The writer is wrong, as Statistics will show.

I will make just a few clippings, as my time is too limited to make an extensive dissertation on the subject.

### "Poison from Drains.

"In the present state of knowledge, it may be assumed as proved that Typhoid Fever and poisoning from drains or vaults are inseparably connected, and the man who lives in a Town supplied with good sewers, is, on an average, less than half as likely to be afflicted with this dreadful disease as one who is obliged to dwell among cesspools.

"Even after the soil of a City has become irreclaimably foul, as it is in nearly all large Towns, a change in the system of disposal of refuse, by which the addition of new pollutions to those already existing is avoided, is always, as it seems, followed by an abrupt diminution of the death-rate from Typhoid Fever and kindred diseases.

"The comparison and compilation of Health Statistics, with their relation to circumstances of drainage and ground water, is as yet hardly begun, but the *Revue Scientifique* gives a few data in relation to the larger European Towns which are interesting.

"According to these, the abolition of the System of depositing house wastes in large fosses or cesspools, to remain there until removed by Public Authority, which was until within about 20 years almost universal in Continental Cities, has been already followed by surprising results in diminishing the mortality from all causes, but more particularly from Typhoid diseases.

"In Berlin, where the first attempts to improve upon the old System were made in 1875, the total annual mortality has been reduced by nearly one-fourth, while that from Typhoid Fever is now about one-half the average of the years preceding the change.

"In Brussels, where cesspools were replaced by sewers in 1870, the mortality from Typhoid Fever fell at once to about one-third of its former proportion, and the improvement continued, perhaps by some gradual amelioration of the condition of the soil, so that the rate now is little more than one-fourth of the old average.

"At Frankfort nearly similar results were obtained, and in London, which, as a sewered City, is usually compared with Paris, where most of the house wastes are still received into cesspools, the annual number of deaths from Typhoid Fever, out of each 100,000 of the population, is 26, and from Diphtheria, 18; while out of the same number of persons in Paris, 70 die every year from Typhoid Fevers, and 75 from Diphtheria.—*American Architect*."

If the above selections are not sufficient to prove Dr. MacLeod's theory untenable, we can furnish more proof of our position. Had he said that all the Epidemics in man and beast are created both by animal and atmospheric poisons, methinks he would have been correct.

Poison can be absorbed into the system thro' food, causing Epidemics, as well as thro' any other agency: the same is the case with atmospheric poisons arising from sewers, cesspools, chemicals, and unclean localities. The Doctor's other assertion we will try to refute soon.

Fraternally.

EMANUEL M. JONES,  
Philadelphia, Pa.

Written for The Watchman.

### Wrecked.

A near friend has just given me a call—one who had recently paid a visit to a relative, who in former years saw much of each other; and who also entertained quite exalted opinions of his friend's soundness as a man and Christian, tho' differing in Creedism—my calling friend being now and for many years past, a follower in the wake of the Universalist Church, but of late had seemed a little anxious and questioning of the new light, Spiritualism, which is rising in glory and splendor over the world.

While the absent friend is and has been for years, an active member of the Methodist Church, and who, as the years have flown by, has known of the prosperities of the world in the usually accepted phrase—but who quite recently had been somewhat shaken and a few golden coins had slipped from his grasp.

"Well," I said, after the congratulations of our meeting were over, "how did you find our friend B.?"

Immediately I caught a sober, saddened look. "Well, I don't know," was the reply, "I don't know what to think of him. I must say I was surprised at witnessing something while at his house."

Then he related in confidence what he had seen.

"Well," I said, "its no different from what I should look for,"—he understanding fully my meaning, for we had had many friendly talks together.

No, I do not wonder that so many naturally noble men and women are wrecked while sailing over the Sea of Life. We do not wonder their ships are stranded—they have found the water too shallow to bear them on.

No, the wonder with us is—not that there is so much sorrow and wrong doing, but that there is no more than there is, while the world,

and especially the Christian world is resting upon the false foundation which, to-day, it rests upon. But those foundations are fast giving way in spite of the tenacity and vigilance with which they are guarded.

Sometimes I wonder—and then, again, I do not—and it certainly casts a saddening sensation to hear our gifted speakers so much given to quoting the word, "Jesus."

But I know that these old established forms, which, of course, have been the best the Past has been able to drink in, must necessarily slowly pass away, being subject to Nature's Eternal Laws—but still all owing to the blindness of our spiritual vision, and that alone, it is so hard to free ourselves from our native element—ignorance.

Not long since, while conversing with a Spiritualist, I said:—

"Then you think there once lived that man by the name of Jesus, the Savior of the world, so-called?"

"Why, yes, I think he lived by that name, but I look upon him as nothing but a good man and medium."

"Well," I said, "do you believe in the miraculous conception?"

"Oh, no, I do not believe that."

"And why not?" I enquired.

"That is outside of the Laws of Nature, and we believe nothing contrary to those Laws."

"Then," I said, "you believe that so-called person lived, because the Bible says so, when no other Book of History contains that name—a Book that starts out with such an utter falsehood concerning his birth, is partially believed and part discarded. What would we say of such evidence now-a-days?"

It seems to me that we would not give a work much credit for truthfulness, which published such a falsehood at the commencement.

Few there can be who doubt that that Time was a Period of Spiritual unfoldment, as there had also previously been in the world's History, and as is also the case at the Present Time.

Of course, in the nature and order of things there were many good and gifted ones; and in an entirely natural way, the so-called, Sacred writers of that time, endowed them with the heritage of the God-head.

It makes no difference in point of view whether the name was Jesus, or something else, all the trouble arises from the sacred vestments in which those names come down—that is more sacred than Truth is at the Present Time.

After all, there's nothing like getting at the Truth of a thing, then our idols totter and fall.

I cannot say, as Hon. Warren Chase says, that I never was in a Sabbath School, for my early years and still later ones were steeped in Bible and Sabbath School teachings, and I know of the bitter reaping as the direct or indirect result of seed then sown.

One of the hardest lessons given by the spirit side of life, has been to unfold to me the false foundations upon which the Christian world, to-day, is resting.

But my Soul thirsted for the living waters of eternal Truth, and the scroll was unrolled for me to read.

And altho' the School was hard and the lessons all that my nature

could drink in and live: I can truthfully say: Thanks, all thanks to unseen powers of light and life.

LUENSA SKINNER GOODNOW.

Millington, Mass.

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A Tad-pole, the larvæ of a Frog, has a tail and no legs, gills instead of lungs, a heart precisely like that of a fish, a horny beak for eating vegetable food, and a spiral intestine to digest it.

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[We have had the opportunity of watching just such a transformation as the above, and can testify to its truth.—H. A. BERRY, Editress]

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